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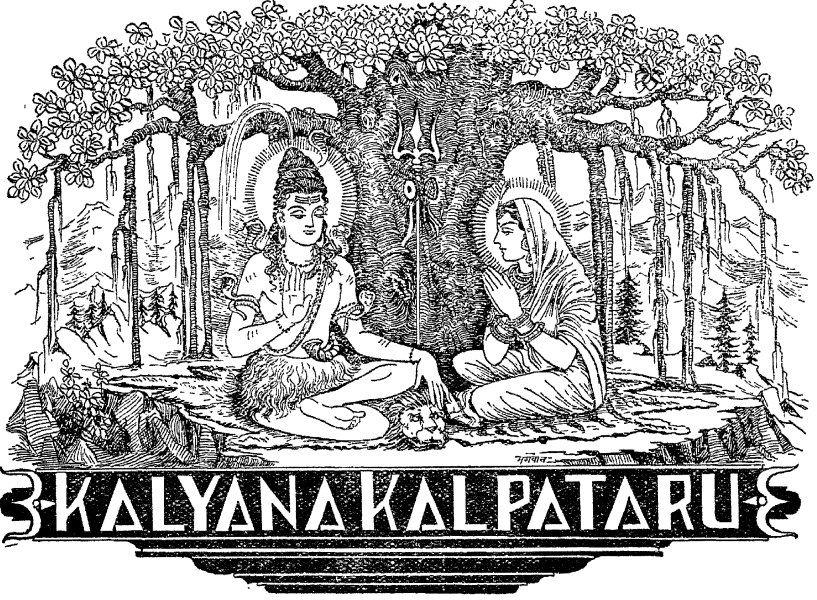
They Compete in Spinning Tops

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(*Bhagavadgitā* VI. 30)

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पितृभक्ताय सततं भ्रातृभिः सह सीतया ।
नन्दिताखिललोकाय रामभद्राय मङ्गलम् ॥

"All joy to the blessed Śri Rāma, who was devoted to His father (King Daśaratha) and who, with Sitā and His three brothers, ever delighted the whole world."

Unto Bliss

Remember: God is all auspiciousness. Whatever He does, He does for your good; even though you think it otherwise. All that you have to say—your wants, your complaints—confide them to Him. Approach Him with all sincerity and open your heart to Him; and stop looking to anybody else for help.

Remember: the worldlings will never lend a patient ear to your self-interested talk. They will only listen to that which concerns them. Your weeping before them, therefore, will bear no fruit. They will not listen to you; and if ever they do they will do so indifferently.

Remember: it is God alone who is all ears even to the meanest creature on earth and listens to everything it has to say about its weal or woe; and after listening to it He turns to make it happy. For God belongs to all; nay, He is the very Soul of the universe and the disinterested well-wisher of all. The happiness or sorrow of His creatures He treats as His own. And that is why in the *Gītā* the Lord says, "Having known Me as the disinterested well-wisher of all beings man attains peace."

Remember: God always counts you as His own; He does not care as to what you are. He marks only one thing, and that is whether you have faith in Him or not. If you trust Him and have faith in Him, He will do good to you of His own accord just as an affectionate mother always does to her child howsoever daubed he may be with filth and dirt.

Remember: the natural grace of God can be realized by reposing your exclusive faith and trust in Him. Hence cease expecting anything from any other quarter whatsoever. Do not cast wistful eyes towards anybody's grace or achievement; withdraw your attention completely from all other sides and fix your gaze on the unfailing grace of the Lord. Cry and weep before the Lord, your supreme beloved, who never despises you under any circumstance, nor feels aggrieved on any account. The Lord is unfailing and incomparable in might and He forgets our egregious blunders and gets enamoured of insignificant virtues in us.

Remember: what can a mortal give you if ever he gets pleased with you? Can he satisfy all your wants? A man who is in the grip of want himself, afflicted with many a thirst, and who is being consumed with the fire of desire, what can he give you to relieve your wants, how will he be able to quench your thirst and put out the fire of your wants? Can a beggar remove the beggary of another beggar?

Remember: there is a small bird, known by the name of Chātaka, which never takes even a drop of water other than that brought down to it by the first cloud-burst during the ascendancy of the star Swāti (Arcturus) even though it may have to die without it. It never looks to any other source for water and remains steadfast to its vow. Now look at yourself. You are a human being endowed with intelligence and discretion; yet ignoring

your supreme friend, the Almighty and omniscient God, you go about knocking at others' door like a wantonly adulterous woman and, offering your heart to every Tom, Dick and Harry, look at him with eager eyes ! Do you not feel ashamed over this ?

Remember: all your worldly relations, your worldly possessions and your amenities of life will betray you at the time of need, so much so that you will be flabbergasted to see all that, and will beat your head over the thought of your gross blunder. But, alas, you will have no remedy left with you. Therefore, wake up before it is too late, and making God and His grace as the goal of your existence leave the bark of your life at His mercy. Work at the oars—perform your obligatory duties; but always centre your hope and faith in the Lord, who is your only companion that ever abides by you and never parts company with you.

(*Kalyan*)

"*Śiva*'

Sweet, Sweet Krishna !—II

(*Continued from the previous number*)

By S. Lakshminarasimha Sastri, B. A.

But the term Rasa is understood in a different way by the Ālankārikas. According to them it is the lasting impression that engenders supreme delight in a man of refined poetic susceptibilities by the proper action of the Vibhāvas, Anubhāvas, Sāttvika and Vyabhichārī Bhāvas:—

विभावैरनुभावैश्च सात्त्विकैर्व्यभिचारिभिः ।
आनीयमानः स्वादुत्वं स्थायी भावो रसः स्मृतः ॥

And Bhāva or Feeling is defined as the pervasion of the heart by any emotion, whether pleasure or pain, arising from the object under study. सुखदुःखादिकैर्भावैर्भाव-स्तद्भावभावनम्. And among the Bhāvas that prevail in a work of art, the Sthāyī Bhāva is the dominant motif, to which all other Bhāvas are rendered auxiliary. Among the Sthāyī Bhāvas themselves, Śṛngāra or Love is regarded by most Ālankārikas as Sthāyī Bhāva *par excellence*, but some, including Abhinavagupta, regard Śānta or Quietism as Sthāyī Bhāva. Now, this insistence on शान्त as the dominant motif invites study. शान्त becomes possible only when all stress and turmoil is at an end, when an ineffable calm supervenes a storm of emotions; and, therein lies lasting Peace. Even the highest form of Śṛngāra is not free from an admixture of Rajas or passion—however dramatically indispensable such Rajas might be for maintaining the tempo of the action in the Nāṭaka. And all Rajas implies greed, restlessness, over-activity and hankering:—

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥

(*Gītā* XIV. 12)

Hence, even Śṛngāra, however refined it be, is Rajasic and is never conducive to real happiness—in fact, poignant grief is its result as in the case of विप्रलम्भश्रृङ्गार love in separation. रजसस्तु फलं दुःखम्—the fruit of all Rajas is grief (*Gītā* XIV. 16).

But what is the culmination of the highest form of Śṛngāra, the संभोग ? The bliss of complete union is there, where all past dissensions and grief are forgotten, and unalloyed joy prevails. All restlessness ceases, a calm sets in. All hankering is at an end.—After all the protracted anguish of separation, Śakuntalā meets her lord Duṣyanta in the hallowed hermitage of Mārīcha. And she who could rebuke her lord in severe terms saying that she had been made a wanton of by the descendant of Puru, who had honey on his tongue and poison in his heart (तावदत्र स्वच्छन्दचारिणी कृतासि याहमस्य पुरुवंशप्रत्ययेन मुखमधोर्हृदयविषस्य हस्ताभ्याशमुपगता । (*Śākuntalam*, Act. V) even she, that disowned wife of Duṣyanta, with a sublime magnanimity, would now ascribe all her past misfortune to a cruel fate that could harden her beloved's heart, though by nature extremely compassionate (नूनं मे सुचरितप्रतिबन्धकं पुराकृतं तेषु दिवसेषु परिणामाभिमुखमासीद् येन सानुक्रोशोऽप्यार्यपुत्रो मयि विरसः संवृत्तः । *Ibid.*, Act VI). The reunion is thus complete. The lovers have nothing more to desire. A peace descends upon their souls; and the only wish that Duṣyanta evinces is that he might not be reborn but, by the Grace of Śiva, attain final emancipation (ममापि च क्षपयतु नीललोहितः पुनर्भवम्—*Ibid.*, Act VII). Thus the highest form of संभोगशृङ्गार culminates in शान्त alone. All earthly desires having been attained, and there being nothing to crave for, Duṣyanta craves merely for emancipation from Saṃsāra which is to know and realize one's self. In such a state indeed are all desires attained आत्मकामत्वे आप्तकामता (*Śankara*: *Taittirīya-Bhāṣya*). What is this supreme state of peace, if not शान्त of the nature of pure Sattva? We should therefore recognize शान्त as the स्थायी भाव or Rasa. Let us now compare this शान्त with the शान्त of the Māṇḍūkya:—शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा विज्ञेयः । (*Māṇḍ.*, 7) "The cessation of all phenomenality, It is Peace, It is Bliss, It is Nonduality. This is Ātmā and that must be realized." Hence it is clear that even the Ālankārika definition of Rasa as शान्त is perfectly in consonance with the Śrauta definition of Rasa as शान्त and as Ātmā. Nor are we alone in construing Rasa as the Self-luminous, Blissful Ātmā; we have the unassailable authority of a host of Ālankārikas on this issue; to cite only one such authority, Jagannatha unequivocally decides that स्वप्रकाशतया वास्तवेन निजस्वरूपानन्देन सह गोचरीक्रियमाणः प्राग्विनष्टवासनारूपो रत्यादिरेव रसः (*Rasagangādharam*)—a view which lends full support to our conclusions. Hence, viewed from whatever angle, He indeed is all Rasa रसो वै सः । And little wonder if His अभिधान or Name, being non-different from Him,—should be perennially sweet.

Another feature of the Word or Name (अभिधानम्) deserves earnest study at this juncture. Rhetoricians are of opinion that each word, and each sentence (वाक्यम्) which is but an agglomerate (as it were) of words, has two imports, one, denotative or direct, वाच्यम् and the other connotative or implied व्यङ्ग्यम्. And the excellence of great poets rests mainly on their happy choice of such words as are pregnant with secondary import व्यङ्ग्यार्थ. The denotative or primary import merely indicates the object अभिधेयम् in its crude matter-of-fact aspect. But the connotative import, on the other hand, by starting a long train of associated ideas, encompasses and embellishes the signified with a wealth of subtle significances. For instance, the

word ज्योत्स्ना (Moonlight), in its वाच्य or denotative aspect, might merely indicate a moonlit night. But what a wealth of associated ideas are woven around that word in its connotative or व्यङ्ग्य aspect! The word ज्योत्स्ना conjures up before our mind, not merely the moonlit night, but, along with it, the cool odoriferous breeze, the jasmine creepers, in full bloom, gambolling in the breeze, verdant trees bending their stately flower-crowned tops as if in homage to Chandra (the moon), the ravishing fragrance of Agaru, sandal and incense, and the distant melodies of the Kokila. And taken thus with all this wealth of implied sense, the word ज्योत्स्ना is certainly more ravishing than its bald significance as mere moon-light. Hence, the greater the volume of associated ideas, the sweeter, the more delicate a word or sentence becomes. Now, the Highest Reality of the Vedānta, the Qualityless Brahma is indicated in a way as सत्यं ज्ञानमनन्तं ब्रह्म (*Taitt.*, II. 1.). The Highest Truth, the Eternal, of the nature of Pure intelligence,—a definition hardly capable of any व्यङ्ग्य import. Nor indeed is it even a definition of the Highest Reality, for It is indefinable. The sentence merely negates in Brahma the ephemerality, the insentience, the illusariness that characterize all that we cognize as the world; and thus serves merely as a व्यावृत्तिलक्षण a definition by exclusion. But now coming to the सोपाधिक or the conditioned Brahma, conceived as Īśwara, the Śrutis describe Him variously. For instance, the Primaeval Puruṣa is described as possessing a thousand heads, thousand eyes, thousand feet, and, pervading all this universe, transcending it (सहस्रशीर्षा पुरुषः etc., R. V., Maṇḍala X). Again the Paramātmā is described as abiding amidst the tiny spark of Agni, smaller than the point of a grain, that ever resides in the hearts of all living beings; and that Indweller is described as Brahmā, Śiva, Hari, Indra, the Immutable, the Omnipotent. (तस्याः शिखाया मध्ये etc. *Mahānārāyaṇa Anuvāka*). Once again the *Chhāndogya* describes the Supreme Being as य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रु-र्हिरण्यकेश आप्रणखात् सर्व एव सुवर्णः । (I. 6. 6), the One with golden moustaches, golden hair, shining like gold up to His toes. Such descriptions of the Primaeval Puruṣa, conveyed in the Vākyas, are at best denotative or वाच्य only, since they cannot and do not set vibrant the harmonies of associated ideas. All association of ideas presupposes a subtle record of the depths of consciousness of experiential knowledge of the past, revived into being by an object that is the same as closely similar to what was experienced in the past. Such being, therefore, the nature of associated ideas, descriptions of the Īśwara, such as those above-cited, could be hardly calculated to stimulate associated ideas, being, for most people, beyond experience; and hence such descriptions are at best denotative. Such denotative import alone can again be predicated with regard to the descriptions in the Purāṇas of Śiva besmeared with ashes, clad in tiger-skin, wielding the trident and inhabiting the Kailāsa; or of Nārāyaṇa, the four-armed, reclining on the thousand-headed Śeṣa, amidst the ocean of milk, or again of Parāśakti in Maṇidwīpa reclining on her couch whose four supports are Brahmā, Viṣṇu, Śiva and Rudra. For, not having experienced anything like the afore-said forms in the past, we merely assimilate the simple idea to an extent, without the reinforcement of associated

ideas. But it is only when we come to the Avatāras of Parama Puruṣa that the Name gathers connotative momentum or व्यङ्ग्यार्थ. The hallowed Name of Rāma not merely serves to bring before our mental vision the majestic Form of the Lord Rāmachandra, the very perfection of manhood physically, intellectually and morally, but the Name sets vibrant a multitude of ideas with regard to His incomparable devotion to Truth and Duty, His unsurpassed prowess in battle, His abounding mercy to His suppliants, that magnanimity and that lofty Righteousness of which He is the very embodiment. Such associated ideas are possible in this case, since we have come across superlative instances of Majesty, Strength, Grace and Sterling worth in different cases in past experience; and such experiential recollections now swarm round the Name Rāma, and endow it with such attractive associations as inspire awe and reverence. Such unparalleled magnanimity, such perfection of manhood, such impeccable character, that even Śuka, lost in the sweetness of Kṛṣṇa, even he could not resist celebrating. And he bursts into a hymn of sublime praise—"Obeisance unto that Mahāpuruṣa who could scorn a kingdom whose sovereignty even the celestials would covet, who, to carry out the behest of his sire, betook Himself to the forest, and who to gratify the whim of His dear Sītā, pursued the treacherous golden deer."

त्यक्त्वा सुदुस्त्यजसुरेप्सितराज्यलक्ष्मीं
धर्मिष्ठ आर्यवचसा यदगादरण्यम् ।
मायामृगं दयितयेप्सितमन्वधावद्
वन्दे महापुरुष ते चरणारविन्दम् ॥

(*Bhāg.* XI. v. 34)

But all these multitudes of ideas that centre round the Name of Śrī Rāma evoke awe, reverence, wonderment at such perfection, but hardly an endearing tenderness. Perhaps it was for this reason the poet sang जानाति राम तव नामरुचिं महेशः "The sweetness of Thy Name, Rāma, Maheśa alone knows," which is almost tantamount to saying that for all others, other than Maheśa who alone is Rāma's compeer, the taste of Rāma-Nāma in all its fulness is unobtainable. And that indeed is true, because of the wide gulf that divides that Paragon of Perfections from ourselves, the sorry bundles of countless human frailties. All attitudes savouring of the slightest familiarity seem impossible and improper towards Rāma. No tenderness, no softer sentiments are evoked by Rāma-Nāma. But, Kṛṣṇa-Nāma ! Ha ! What floods of tenderness, what tides of intimate, cosiest love are unlocked by the word Kṛṣṇa !—That dark-hued boy, bewitchingly nude, dight in tinkling gold and gems and gaudy peacock plumes tucked rakishly in His showering dark curls, with the flavour of the fresh butter about His face, mendacious to a degree with false tears coursing down those dimpled cheeks, but anon bursting into a dance of joy !—Oh that vision ! The Greatest of the Great, yet apparently the lowliest of the low, running out on errands for the Gopīs, apparently a bundle of human frailties, but really far far above them, established in His Sat-Chit-Ānanda Nature, accomplishing deeds quite at variance with His Real Self,—and all this for the sake of luring frail humanity with His apparently human yet winsome frailties unto Himself ! The larcenist may derive comfort from the thought that He too committed petty larcenies. The profligate may console himself that He too was (apparently) a Prince of rakes (जारशिखामणि).

But once the thought of Śrī Kṛṣṇa dawns in any one's heart, tender yet divine love swells within, and that Kṛṣṇa-Prema scorches away the multitudinous evil proclivities of the past, ever thereafter redeeming that individual from Saṃsāra. So the All Great could be the All-loving too; nay, more; could be, for our sake, All Frailty too. For like enticing the wild elephant with a tamed one, so too does He employ His frailties, superimposed on Himself, to lure us frail mortals, only to free us from our frailties! And such waywardness! Such a living Paradox! An Infant, hardly seven summers old, to hold aloft a hill! Dark-hued, yet a Blaze of Radiance, dispelling the darkness of Ajñāna: valiant, yet an easy captive to Rādhā's glances; and wonder! to all appearances a libertine, but the Liberator from Samsaric bondage! How strange it is!

बालोऽपि शैलोद्धरणाग्रपाणि-
नीलोऽपि नीरन्ध्रतमःप्रदीपः ।
धीरोऽपि राधानयनावबद्धो
जारोऽपि संसारहरः कुतस्त्वम् ॥

(*Karṇāmṛta*, II. 72)

And such numerous Līlās (sports) of His, endearing Him to us by their artlessness and winsomeness, steal our hearts from us, and therewith steal also our accumulated Karmavāsanās, and steal us ever thereafter against Ajñāna. A Thief to shatter our shackles, a Liar to make us realize the Satya, a Profligate to efface all carnality in us! And such are those enthralling sports of the Lord, donning the mortal coil for our behoof, for our redemption, whenever mankind lapses from its high estate into the vortex of ignorance and sin. And these Līlās, conjured up into being by that word Kṛṣṇa, enrich His Name and Form just as overtones enrich the fundamental, or just as the Vibhāva, Anubhāva, Vyabhichārī Bhāva and Sāttvika Bhāvas enrich the Sthāyī Bhāva and engender Rasa in a work of art. So too do the Līlās enhance His glory who is, as we have seen, Rasa incarnate! And all these Līlās, celebrated in incomparable song by that Prince of Jñāni-Bhaktas. Śrī Śuka, embody the *Bhāgavata* which, like Him whom it celebrates, is the very Abode of Rasa. Hurry ye, Oh Rasikas, ye of refined susceptibilities, drink ye deep, again and again, of this very Fount of Rasas!

पिबत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुकाः ।

(*Bhāg*., I. i. 3)

And all Līlās are the efflorescence, the self-expression of the Lord and as such non-different from Himself. And we have seen that Kṛṣṇa-Nāma and Kṛṣṇa-Rūpa are identical. But Kṛṣṇa-Rūpa and Kṛṣṇa-Līlā are again identical, and hence, the Name, the Rūpa and the Līlā of Śrī Kṛṣṇa constitute that *Bhāgavata* that chronicles and elaborates the potency of His Name, the Splendour and Nature of His Form, and His eternal Līlās. His Name is sweet, being Rasa. His Form is sweet, being, again, Rasa. His Līlās again are sweet, being but modes of His Rasa. And *Bhāgavata* which encompasses all this—Name, Form and deed—is indeed the abode of Rasas unto those who know, surpassingly sweet at every step!

यच्छृण्वतां रसज्ञानां स्वादु स्वादु पदे पदे ।

(*Bhāg*., I. i. 19)

And so, the *Bhāgavata* that embodies His fascinating Līlās, and engenders in

our hearts the rapture of Bhakti, and the Bhagavān whom it celebrates,—Bhāgavata, Bhakti, Bhagavān,—all this is sweetness, sweetness and nothing but sweetness. Ah! sweet, sweet Kṛṣṇa! Kṛṣṇa my sweet! Kṛṣṇa my darling! Kṛṣṇa my everything! when shall these, my eyes, feast on Thy loveliness incomparable? हा हा कदा नु भवितासि पदं दृशोर्मे ॥

(*Concluded*)

How to develop Love for God and Faith in Saints?

(Based on a discourse of Sri Jayadayal Goyandka)

God, as a matter of fact, is the only object worthy of love. As regards saints they call for more of our reverence than love. God, however, claims both inasmuch as He is transcendental, ethereal and spiritual in substance. The body of a saint, on the other hand, is material, physical. The very sight of the Lord bestows beatitude; but such is not the case with a saint. Mere attachment or love for the physical body of a saint cannot ensure final redemption. What is required, therefore, is faith in him. What does faith denote? In short, faith consists in doing the bidding of a saint. One cannot be sure of one's redemption through mere bodily service of a saint or through worship offered to his physical frame. On the other hand, one is sure to attain liberation by carrying out the behests of a saint. Service rendered or worship offered to a saint will only make him ease-loving. That is the reason why saints generally do not accept any service or homage. They shun physical comforts as well as honour and praise.

One can be redeemed by developing love even for God's essential character, pastimes, divine Abode, Name or virtues. Hence God deserves our love. Love for anything other than God is risky. One should have faith in the scriptures, the other world, a saint and God; all of them deserve our faith. But no other object than God deserves our love. We spend most of our time with the object of our love. We cannot be redeemed even if we live with a saint for fifty years but never care to carry out his instructions. Both his example and precepts are conducive to blessedness. Pertaining to this the *Gītā* says:—

> "For whatever a great man does, that very thing other men also do; whatever standard he sets up, the generality of men follow the same." (III. 21)

> "Other dull-witted persons, however, not knowing thus, worship even as they have heard from others; and even those who are devoted to hearing, are able to cross the ocean of mundane existence in the shape of death." (XIII. 25)

Listening attentively to the words of a saint, they who abide by his advice and strive accordingly are able to cross the ocean of worldly existence, devoted as they are to the process of hearing. How can one get devoted by hearing? Take the example of a deer who listens to the music of a flute and gets so enraptured with it that he is practically lost to the

outer world and would offer little resistence even if you entrap it or even kill it. Similarly, one should drink in each and every word of a saint with rapt attention. One should then try to follow what one has heard and carry it into practice. There are many who listen to the discourse of a saint; but one is benefited only when one assimilates and translates his words into practice. Our inability to retain what we have heard is attributable to lack of faith. He who after listening to the words of a scripture or a saint puts implicit faith in them, and makes up his mind to abide by them even at the cost of his life, attains blessedness. "Even death in the performance of one's own duty brings blessedness" (III. 35), says the *Gītā*. Therefore, the *sine qua non* of blessedness is faith. The greater our faith, the speedier is the success. This is corroborated by the *Gītā*, which says:—"He who has mastered his senses, is exclusively devoted to his practice and is full of faith attains enlightenment; having had the revelation of Truth, he immediately attains supreme peace (in the form of God-Realization)." (IV. 39)

A man of faith attains wisdom. What is a man of faith like? He is steadfast in his spiritual practice. Why was it necessary to qualify the word 'Śraddhāvān' with the use of the adjective 'Tatparaḥ'? Because the degree of earnestness one evinces in one's Sādhana (spiritual discipline) bespeaks the amount of faith one possesses. The earnestness of one's striving is the criterion of one's Śraddhā, faith. Even as a greedy man directs all his energies towards an object which is conducive to his gain and spares no pains to achieve it, a seeker of blessedness allows no laxity in his spiritual practice once he gets fully convinced that by following a particular practice he will attain blessedness. A man imbued with faith attains spiritual enlightenment and from spiritual enlightenment follows supreme peace; but where earnestness is absent, faith is lacking. The Lord uses one more qualifying word 'Saṃyatendriyaḥ', *i. e.*, he who has mastered his senses. The man who has not his mind and senses under control is not prosecuting his spiritual practice in right earnest. Lack of faith has its root in ignorance.

When the hour of death arrives, it cannot be deferred even for a moment by offering lakhs of rupees, no amount of wailing or intercession proves of any avail. Such being the case, it should be our bounded duty not to rest contented till we have succeeded in attaining God-Realization. We should not allow ourselves time even to talk with others. Who knows in what species of life we may be reborn in case our Sādhana falls short of its consummation even slightly and we have to depart from this world without realizing God. All species of life other than the human life are meant for pleasurable and painful experiences as a result of past actions. In the human species alone God can be easily realized; then why should we look forward to any subsequent birth? On the other hand, we should achieve our object in this very birth; otherwise there is great risk for us.

In a certain village there lived a saint of a high order. People used to visit him frequently. The news reached the king of that realm too. Urged by the people of that village he too paid a visit

to him one day. The saint had already come to know that the king was very lascivious and voluptuous and had concluded that if the latter came round the people too would be benefited along with him. So when the king arrived the saint enquired of his welfare. The king implored him to give him some tonic which might enable him to copulate with any number of women without being exhausted. At this the saint called for a bottle from his cottage. He gave two drops of its contents to the king to swallow and the rest he himself drank off. The king returned to his palace, and at night he satisfied all his queens when he felt the sexual urge; yet the passion in him knew no appeasement. His urge continued unabated. Three days hence he renewed his visit to the saint and said, "Your aphrodisiac works wonders; pray, give me two more drops." The saint gave him the dose. In this way he took two drops from the saint every third day for two or three months and revelled in sexual enjoyment. Each time the saint himself quaffed the rest of it in the presence of the king. One day the king came and asked the saint to give him some drug which might obviate the necessity of approaching and bothering him again and again and which might prove effectual for the whole of his life. At this the saint gave him a full bottle to drink, which the king gladly did. When he had finished the bottle, the saint regretfully remarked that he had made a grievous blunder. "What mistake have you committed?" the king enquired. The saint after much hesitation told him that he would die after an interval of three days. The king wondered if what he said was true whereupon the saint endorsed his remark. Asked by the king whether there was any way of escape, the saint after much deliberation observed that there was no doubt a way but that it was a herculean task. With all eagerness the king expressed his willingness to undertake the work however difficult it might be, and enquired about the same. "From this time onward till the last moment of your life, pray, forget not the Divine Name!" commanded the saint. The king agreed and made up his mind to act accordingly. Returning to his palace he retired to a lonely apartment and sat there all alone. He got it proclaimed by beat of drum that nobody should visit him and that anyone who contravened his order would receive capital punishment. He got so deeply absorbed in his devotions and meditation that he forgot all about himself and thought no more of food, drink or even of evacuating his bowels or bladder. As a result of continued meditation on God his ego-sense died and he passed into an unbroken state of Samādhi (trance). Seven days rolled by, but his Samādhi did not break. Now the people outside wondered that the king was to die on the fourth day but that there was no news about him even though seven days had elapsed. They went inside and found the king in a state of trance. The din and bustle at last broke the king's Samādhi. The king called for an explanation as to why the doors of his room had been opened before the expiry of three days. People told him that seven days had elapsed. The king now recalled the words of the saint who had told him that he would die after three days, and wondered how it had not happened. With this doubt lurk-

ing in his mind he approached the saint once again and told him the whole episode. The saint enquired whether the "I" was still left in him. The king replied in the negative. The saint now explained to him that the "I" or the ego in him had died, while there was no question of his physical death yet. The king further expressed his wonder at the fact that the saint drank away a whole bottle of the tonic every day, yet it did not have any effect on him; whereas even two drops of it had an astounding effect on the king. The saint replied that only seven days before the king too had taken a full bottle of it yet it did not have any effect on him either. The king then told the saint how he thought neither of his wives nor of his progeny during the whole week inasmuch as he saw death imminent. The saint corroborated the king's experience and added that in his own case, he saw death staring him in the face every moment, hence the tonic could have no effect on him.

Even as the king, though exceedingly libidinous, attained blessedness within seven days because of his earnestness, we too can likewise reach that state in a comparatively short time if only we feel death knocking at our door.

The cause of the king's earnestness was his conviction that death would snatch away his life just after three days. Hence he gave up eating and drinking and like Dhruva got completely immersed in meditation. Similarly we can also speedily realize that blissful state if we visualize death as imminent and considering every second as invaluable devote ourselves to meditation day and night. Time is very short, it should be regarded as most precious. If we fail to attain blessedness now there is great risk ahead of us. Other than God there is no one to protect us. If we lose this opportunity we shall meet our doom like a parentless child. Thus visualizing death as near at hand we should get completely immersed in the thought of God—herein lies our welfare.

Question: Is there any possibility of redemption even for a man lacking intelligence, discretion and knowledge?

Answer: Yes, if he cultivates the fellowship of saints and follows their directions, pursues a course of discipline recommended by them.

Question: Suppose a man awakes at the eleventh hour, when death has drawn very near, can he be redeemed or not ?

Answer: Yes, he can be saved even like the king in the above anecdote. The highest degree of earnestness can bring about one's redemption quickly.

Question: Is there any hope for redemption of a person who is highly immoral, libidinous, sensual and addicted to vices ?

Answer: Yes, he can be redeemed very quickly as was the case with the King referred to above. The Lord Himself avers it when He says:—

> "Even if the vilest sinner worships Me with exclusive devotion, he should be accounted a saint; for he has rightly resolved. (He is positive in his belief that there is nothing like devoted worship of God.)
>
> "Speedily he becomes virtuous and secures lasting peace. Know it for

certain, Arjuna, that My devotee never falls.

"Arjuna, women, Vaiśyas (members of the trading and agriculturist classes), Śūdras (those belonging to the labouring and artisan classes), as well as those of vile birth (such as the Pariah), whoever they may be, taking refuge in Me they too attain the supreme goal."
(*Gītā* IX. 30—32)

There is hope even for the most sinful. Of course his mind must be undivided. He must devote himself exclusively to the worship of God as the king in the above parable. One's devotion must be exclusive, as that of Prahlāda, or of a faithful wife who is exclusively devoted to her husband. One must not seek anything else than God. His fidelity must be undivided. God alone must be the object of his constant worship. Such a man speedily turns into a saint. There is no delay for him. Only his devotion must be exclusive and uninterrupted. When even such great sinners are redeemed there can be no doubt about the redemption of virtuous souls. It is equally true that there is no liberation without spiritual enlightenment; but it can be secured by divine grace. The man who is engaged in constant worship is blessed with such enlightenment by God; the Lord Himself says:—

"On those ever united through meditation with Me and worshipping Me with love, I confer that Yoga of wisdom through which they come to Me." (*Gītā*. X. 10)

The *Gītā* reveals the exalted glory of those who are engaged in constant remembrance of God. Thus proclaims the Lord:—

"These, Arjuna, I speedily deliver from the ocean of birth and death, their mind being fixed on Me." (*Gītā* XII. 7)

Then follows His exhortation:—

"Fix your mind on Me, and establish your intellect in Me alone; thereafter you will abide solely in Me. There is no doubt about it." (*Gītā* XII. 8)

From this it follows that impressed with the exclusive devotion of His worshipper, the Lord blesses him with spiritual enlightenment however ignorant he may be. Even the vilest sinner is redeemed by virtue of his devotion. A man is redeemed through Devotion however near his death may be. Devotion to God is possible only when we love Him; we develop love for Him only through Devotion. The two are interdependent. Realizing this and regarding death as quite imminent and time as most valuable, one should apply oneself to Devotion heart and soul. Let us not forget God even for a moment. For not a second can be added to our allotted span of life even if we spend a lakh of rupees. No amount of wailing or recommendations would then avail. When the destined hour comes you must quit the world at all events. In no way can one's life be prolonged even for a couple of hours. And death may come any moment, there is no certainty about it. For whenever it comes it comes by surprise; it gives you no previous notice. Hence one should not make any calculation about death and should be ever ready to face it. If you have escaped it today you may not be spared tomorrow; and if you survive tomorrow there is little hope of your being spared the next day. Think-

ing like this one should exert oneself for God-Realization. Let us take a vow either to attain God this very day or to die. Spurning all other duties we must give priority to this work. For, if we depart from this world today, we shall have no more connection with our wealth, family, progeny and lordship than our father and grandfather. We do not remember today anything concerning our past life as to where we resided, what we were, what was our rank and position in society and what power we enjoyed. Similarly we shall forget everything about our present life in our next birth. Therefore, it will be sheer stupidity on our part to fritter away our time in amassing worldly riches etc. Although we wasted our time in our previous births let us not waste it over these things at least in this life. To say nothing of our worldly possessions, even this body would not accompany us after death. Realizing this fact one should cease to have any infatuation for anything belonging to this world. That body alone is ours which helps us in redeeming our soul. That wealth alone is ours which helps us in attaining blessedness. That son alone is ours who helps us in securing liberation. And that fortune alone should be accounted ours, which helps us in reaching the ultimate goal of life; otherwise it is only misfortune for us. Pondering this one should gird up oneself to realize the object of one's existence. Why should we claim this body as ours when it is bound to part from us one day? If it is going to drop tomorrow, let it drop this very day. As a matter of fact, we shall die only when we are to die. There is also a story illustrating this fact too:—

There was a man hailing from Rajasthan, who lived outside. He went home with his family after twenty years. His house had remained closed all these years. He unlocked it and had it cleaned of dirt etc. At night when they all retired a number of ghosts appeared and asked them to clear off. The owner of the house, however, claimed the house as his own and declined to go. The ghosts in their turn insisted that the house had been in their possession and asked him to quit it. The owner then asked their leave to sleep there overnight and promised to vacate the premises the following day. The next night also the family slept there, and again the ghosts appeared and demanded that they should leave the house. The owner of the house requested them to bear with them for a few days more, promising to evacuate the premises as soon as they had arranged to get another house for themselves. He thus went on equivocating for some time till one night the owner of the house enquired of the ghosts as to which place they resorted to during the day-time. The ghosts told him that they went to and remained with King Yama (the god of death) during the day. Thereupon the owner of the house entreated them to do him a favour by ascertaining from Yama as to how long he and his people were destined to live. The ghosts agreed to do this. The following night when the ghosts returned, they on enquiry told him the allotted span of life of all the members of his family, which was different in each case. But the owner of the house did not rest there. He asked one more favour of the ghosts. "Since King Yama is your friend, pray, request him on my behalf either to prolong or to reduce the span of life of everyone of us

by one day. They treated this request of his as most simple and assured him that it would be granted. When, however, they approached Yama and conveyed to him the request of the owner of their house, King Yama pleaded his helplessness in the matter, adding that the allotted span of life of any individual whatsoever did not admit of the slightest alteration either way. The ghosts then returned and repeated to him every word of what Yama had told them. When the ghosts pressed him again to quit the house he prevaricated as before. The ghosts grew indignant this time and threatened to take his life if he failed to leave the premises. The owner of the house now mustered courage and said, "Pooh, what power have you to deliver us to death before our time, when even Yama is powerless to do so?" The bold stand taken by the owner of that house brought the ghosts to their senses and they quietly left the house themselves. Hence we need not worry about our end. 'Every bullet has its billet', goes the proverb. We shall die only when the time comes, neither a day sooner nor a day later. Therefore one need not exert oneself to have one's life prolonged. On the other hand, we should try our best to redeem our soul so long as we live on earth. Beware lest death should pounce on you before you have attained blessedness and leave you no choice but to repent. Goswami Tulasidas says well: "He reaps torture in the other world and beats his head in remorse, wrongly attributing the blame to Time, Fate and God." Therefore, if we fail to attain our goal even though blessed with a human body, we shall rue it. Over and above the privilege of a human body granted to us we are being repeatedly warned by the Lord Himself, the Vedas and the Smṛti texts as well as by God-realized saints like Kabir and Tulasidas.

Kabir says:—

"Kabir ! the tabor and trumpet
For the nonce, you may play;
You won't see again
This township and market gay !"

Similarly, the Lord exhorts us in the *Gītā* as follows:—

> "Having obtained this joyless and transient human life, constantly worship Me."

He further says:—

> "Fix your mind on Me, be devoted to Me, worship Me and make obeisance to Me; thus linking yourself with Me and entirely depending on Me, you shall come to Me." (*Gītā* IX. 34)

You have been hearing all these precepts for the past several years. But in few cases, that I know of, the progress made has reached the desired level. You and I had a number of friends—some rich and others poor; but they have all left us. Our seniors in age have gone; those of our own age have also departed and our juniors too have left us. We shall also follow suit. We cognize this with the help of our reason and the scriptures too enlighten us; but it still remains an enigma to us. While replying to the questions of Dharma disguised as a Yakṣa, Yudhiṣṭhira too makes a similar statement in the *Mahābhārata*:—

> "We find living beings flocking to the abode of Death every day; yet those who remain behind expect to

survive till eternity. Can there be a greater wonder than this?"

We try to impress this truth upon multitudes of men and caution our own friends; yet some people would put off things till their debts have been cleared off. Others promise to take to adoration with a tranquil mind only after their sons have been married. A third one has the consolation that everything else is all right, that his sons too are clever; but the only affair that remains to be settled by him is the question of income-tax. Such is the condition of our friends. Many of them have passed away and the rest will surely follow suit; but there appears none who may be said to have provided himself against death. That is why we ask everyone to take to spiritual practice inasmuch as the time at our disposal is very short. People agree to do this and give us an assurance to that effect. Many of them have breathed their last while making such vain promises. Now whom shall we exhort and how? They would not understand while they are alive and we have no means to exhort them once they have departed. People who remained engrossed in the thought of their family and wealth eventually died with the same thought foremost in their mind. Neither did their worries leave them nor could they redeem their soul. We still repeat the same advice to many, but without any appreciable result. Either we are to blame for this or those who hear our discourses. Surely it is no fault of God, who is extremely compassionate. His grace is ever flowing in an unending stream; it is so abundant that it transcends all our conception. The Lord Himself says:—

"Having known Me as the disinterested friend of all beings, My devotee attains peace." (*Gītā* V. 29)

God is disinterestedly merciful. This is corroborated even by Lord Śiva in the *Rāmacharitamānasa*. He says:—

"Umā, there is no such well-wisher as Śrī Rāma in this world—neither preceptor, nor father, nor mother, nor brother, nor master."

This human body has been vouchsafed to us by God in His great mercy. The *Rāmacharitamānasa* says:—

"Rarely does God, who loves the Jīva without any self-interest, graciously bestow on it a human form."

In this way taking every occurrence as a propitious dispensation of God, we should feel supremely contented and rejoice. We should feel His compassion pervading everywhere and know Him to be our supreme well-wisher. Who is there so rich and so compassionate as He? When we take refuge in Him we shall attain supreme tranquillity. Let us treat every joy and sorrow that comes to us unexpected and uncalled for as His benign will. By developing such an attitude of mind we shall never experience any sorrow whatsoever but shall attain transcendent peace.

(*Kalyan*)

In life and in death, in happiness and in misery, the Lord is equally present. The whole world is full of the Lord. Open your eyes and see Him.

—*Swami Vivekananda*

Śakti—III

(Continued from the previous number)

By K. S. Ramaswami Sastri

THE URGE OF ŚAKTI IN INDIAN THOUGHT

Buddhism was an inevitable internal revolt within Hinduism because when formalism and ritualism became rampant a spiritual upheaval was inescapable. Buddha led the spirit back from the logical disputation and ritual pre-occupation to the eternal verities of the ethical life. His eight-fold path of right belief and right aspirations and right speech and right conduct and right mode of living and right effort and right mind and right happiness is of the core of the highest human life and will live for ever. His attack on the caste system purified it without destroying it. But his reference to Anātta (Anātma) was not rightly understood and his description of Nirvāṇa was equally misunderstood. He felt that by the notion of Ātmā (I) and Ātmīya (mine) being eradicated the very root of desire would be destroyed. But the latter would be destroyed even more effectively by the notion of the union of the individual soul and the Cosmic Soul. He merely sought to deprecate mere dialectical disputations about the soul and the fixation of our physical and psychological centre outside of ourselves. It was the weakness of Buddhism on its metaphysical side that led to its supercession by resurgent and purgated Hinduism. The doctrine of Pañchaskandhas can never take the place of the doctrine of the Ātmā. Buddhism wavered between the view of Nirvāṇa as annihilation and the view of it as bliss and hence gave way to the doctrine of Sachchidānanda, which was evidently the heart of Buddha's doctrine also. He merely meant that if you take care of Dharma, Ānanda will take care of itself. Rightly has India recognized him as an Avatāra of God and built His best teachings into its inner life.

India has wavered between admiration and antagonism in regard to Buddha. She sometimes included him in the Daśāvatāras (Ten Incarnations) of Viṣṇu and at other times called him an atheist and an incarnation whose object was to delude and ruin the demons (सम्मोहाय सुरद्विषाम् as the *Bhāgavata* says). But Gautama the man has won the homage of the whole world including India though his philosophy did not strike root in India. He exalted righteousness over mere ritual or penance or logic-chopping. He showed how if we take care of the mind, the soul will take care of itself. Even more than his ethical passion, his exaltation of the passion for the salvation of all over the passion for individual salvation took captive the hearts and imaginations of all. That was the secret of the joy and the calm that lit up his face and shone from every atom of his being. Mrs. Rhys Davids rightly makes him say: "I valued happiness; I looked for it; I lived with it." That is the very essence of the Hindu way of life and thought, viz., to realize that Joy (Ānanda) is the core of all

things and that egoism and acquisitiveness obscure it and that the righteous mind will lead to Nirvāṇa or Mokṣa (whatever its content be). Buddha's exaltation of Dharma really means this essential truth. In this concept of Dharma the older Vedic concepts of Ṛta and Vrata entered. He added also the concepts of Māgga and Charyā. Further, he gave women the same status as men in the path of salvation. He was a monk and yet he showed that the way of salvation was as open to the laity as to the monks and ascetics.

We can understand the episode of Buddhism and its significance in its history of Hindu thought in particular and of universal thought in general only when we look at it in a proper perspective without any bias born of having been brought up in this or that system of thought. We hardly ever read Buddhist thought in the original works containing it but are content with the one-sided and partial and unfair representations of it in orthodox polemical works. There was excessive ritualism and then was also excessive metaphysical speculation, and Buddhism arose as a protest against both and emphasized ethics in such a comprehensive way as to make it and the noble life of Buddha responsible for the later deification of Buddha. Indeed he was as divine a figure as any that appeared on our planet and the essence of his teachings has passed into the innermost life of the world for ever and for ever.

It is possible to indicate here only in a brief manner the rich diversity of post-Buddha Buddhist thought but we can see even from such a brief record how much the latter philosophical synthesis owed to them. Before Buddha's time, the Sānkhya system held the field. The Sānkhya system was based on Satkārya Vāda, *i. e.*, that the cause, viz., Prakṛti becomes the effect, *i. e.*, the universe and both are real and that liberation is in realizing the nature of Prakṛti. That system postulates innumerable souls and does not recognize any Īśwara (God). Buddha showed that the internal world and the external world are in a state of perpetual and dynamic flux and that the moment when we are conscious of the momentariness of everything and the tyranny of desire, we become liberated (Nirvāṇa). He left Nirvāṇa at that and deprecated all attempts at formulating the Ātmā concept. He taught that Arhatship through ethics was the goal of life. The four noble truths are misery, its cause, the extinction of that cause, and the means of such extinction. The stages leading to Arhatship are Srotāpatti (falling in the stream, *i. e.*, non-return), Sakṛtāgamī (one more birth), Anāgamī (no birth) and Arhat (freedom from all births and deaths).

It is interesting to visualize the course of post-Buddhistic thought. The older Buddhism regarded Buddha as a human being who had attained the summit of wisdom and entered into Nirvāṇa. The newer Buddhism regarded him as super-human (Lokottara) who came into the world to save it and who could send and sent emanations from himself. It itself gave way to Mahāyāna Buddhism, a name which suggests that the older faith was smaller and lesser one (Hīnayāna). Aśwaghoṣa is its prophet. He put into the company of the Śūnyavāda of the older faith the new concept of a change-

less Absolute along with the concept of an ever-changing phenomenal world (Saṃsāra). He refers to the Dharma-Kāya and the Sambhoga-Kāya and the Nirmāṇa-Kāya. Dharma-Kāya is the totality of the universe. Sambhoga-Kāya is the aspect of the universe in which the Bodhisattvas enjoy infinite bliss (Mahāsukha). Nirmāṇa-Kāya is an emanation from Dharma-Kāya. Buddha was such an emanation. Thus Sambhoga-Kāya and Nirmāṇa-Kāya are emanations from Dharma-Kāya. The Mahāyāna Nirvāṇa is a total absorption in the Dharma-Kāya. Nāgārjuna is the next great Mahāyāna Buddhist teacher. He gave the creed a fuller and clearer shape. He refers to two aspects of Satya or Truth *i. e.* Paramārtha Satya and Saṃvṛta Satya—a distinction that is very similar to Śrī Śankarāchārya's affirmation about Paramārtha Satya and Vyavahāra Satya. But all the Buddhist philosophers affirmed Śūnyavāda. They however called it as different from existence (Sat), non-existence (Asat), a combination of existence and non-existence (Tadubhaya) and a negation of existence and non-existence (Anubhaya). They equated Śūnya with Prajña which corresponds to Chit of Śrī Śankara. A later Mahayanist thinker Maitreyanātha emphasized that Śūnya was not emptiness but consciousness.

Thus at the time of Śrī Śankara Buddhism had drifted far away from the original faith. In his time there were four schools of Buddhist philosophy and he discusses and combats them all: (*1*) *Vaibhāṣikas*. Their view is called Sarvāsti-Vada (all is true). They believed in the existence of the internal and external worlds, both of which were momentary (Kṣaṇika) and Śūnya.

(*2*) *Sautrāntikas*. Their view is called Bahyārtha Bhanga (the breaking down of the external world). They do not believe in the external world and say that it is only a projection of the internal world which we erroneously think to be external.

(*3*) *Yogāchāras*. Their view is called Vijñāna-Vāda (the doctrine of idealism). They think that we know only the present idea and that the past and the present ideas form a chain (Ālayavijñāna) and that memory is due to it.

(*4*) *Mādhyamikas*. Their view is called Śūnya-Vada. They do not believe even in the ideas or in the Ālayavijñāna. There is a controversy as to whether Śūnya means emptiness or void or whether it means the Absolute.

A very strange fact is that the Buddhists say that Śrī Śankara took over their concept of Śūnya and called it the concept of Brahma while the later Viśiṣṭādwaitīs and Dwaitīs charged him with being a crypto-Buddhist or concealed Buddhist (Prachchhanna Buddha). It was Śankara's great merit that he led back Indian thought to the Brahma concept without resting content with the purely religious concept of Īśwara and at the same time rescued the Īśwara concept from mere anthropomorphism or sectarianism. He rendered another remarkable service to Hindu thought in particular and to the universal thought in general. Buddhism had taught that man is but an aggregate of five Skandhas (branches), viz., (1) Rūpa *i. e.* matter or form; (2) Vedanā, *i. e.*, feeling; (3) Saṃjñā *i. e.* concept; (4) Saṃskāra *i. e.* activity and (5) Vijñāna *i. e.* consciousness, and that Karmaṇā blends

them together into an apparent entity. But Śankara shows that this is an untenable view and that our analysis of our experience irresistibly leads us to the concept of a soul (Ātmā). He thus rescued the Sānkhya concept of Ātmā (Puruṣa) from the destructive attacks of Buddhism on it, and at the same time he sublimated it by the concept of the unity of Ātmā and Brahma. The Sānkhya thinkers had resolved the external world into the unitary concept of Prakṛti but had kept up the multiplicity of Puruṣas and kept them totally separate from Prakṛti. It was the supremely daring and unifying philosophic mind of Śankara that reduced the Sānkhya multiplicity of the souls into unity while rescuing them from the Śūnya concept and also showed that Prakṛti was after all not an independent deluder of souls but only the Śakti of God (Parameśwarī Śakti) and that our highest realization shows us that Ātmā is one (Eka or Ananya) with Brahma and that Brahma and Brahma's Śakti are also one (Eka or Ananya). Śrī Śankara is thus called not only the establisher of Adwaita but also as the establisher of six schools of worship (षण्मतस्थापनाचार्य). I shall show presently how his religion vitalized his philosophy and how his philosophy vitalized his religion. He took the Kāruṇya of Buddhism and fused it with the Niṣkāma Karma and Yoga and Bhakti and Jñāna of the *Bhagavadgītā* and showed the identity of Brahma and Īśwara and the identity of the soul and the Oversoul and the removability of Māyā and the dependence of Prakṛti on Īśwara. His philosophy is like the spacious firmament on high in which the bright luminaries of all the religions can shine for ever.

I shall now proceed to state briefly the central doctrines of Adwaita and Viśiṣṭādwaita and Dwaita. Though the Adwaita is formulated most perfectly by Śrī Śankara with all the resources of a logical mastermind, it is best to begin by referring to Gauḍapāda's Māṇḍūkya Kārikās as these formed the inspiration and substratum of Śrī Śankara's philosophy and laid down the concepts of grades of reality and of the identity of Brahma and Ātmā and of the phenomenal reality of the world. Even before doing so it is necessary to state that the current prejudices against Buddha and Buddhism have to be largely shed. Hindu India has wavered between regarding Buddha as a heretic and regarding him as an incarnation. It is likely that he preached a reaction against ritualism and self-morification and emphasized a poised ethical life full of wisdom and compassion as opposed to mere dialectic. We have not got his own *ipsissima verba* about metaphysics any more than in the case of Jesus Christ. He probably kept silent about the metaphysical realities with the object of preventing the mind of man being drawn away from the pursuit of truths which in most cases become mental chimeras rather than realities of inner experience. Of late an attempt has been made especially by Mrs. Rhys Davids to make out that Buddha was not a nihilist at all. She tries to show that the doctrine of Anatta (Anātmā) merely meant that eternal infinite divine Self as opposed to the impermanent unhappy changing something called the ego. She says that Buddha's last words were:—"When I have passed away, they will live having self, having Dharma and no

other as lamp and refuge and they will become that deathless Highest." Perhaps there is some truth in such a view. But the later Hīnayāna formulation of Buddhism affirmed that there was no permanent Ātmā at all and that there was only the transmigration of the five Skandhas. Though the Mahāyāna school of Buddhism brought in all the deities and practically elevated Buddha to the rank of supreme divinity, yet the flavour of nihilism and pessimism still clung around Buddhism. There was thus need for a new organon which would balance pessimism by optimism and impermanence by permanence and yet keep up the Buddhist ideal of the ethical life without allowing it to submerge the ancient ideal of social diversity and interdependence and of the family life leading to Sannyāsa and of basic essential Karmas kept however in due subordination to Bhakti and Jñāna. It is in this upsurge of the national ethical and religious consciousness that we must trace the origin of Adwaita. Buddha's great teaching contained in the following immortal words had leavened the national mind and henceforth there was no going back to selfish ritualism or selfish liberation scornful of the fate of others:—

"Walk, monks, walking for the welfare of the many, for the happiness of the many, out of compassion for the world, for the good, the welfare, the happiness of Devas and of men."

Later Buddhism had brought in premature monkhood and pervasive pessimism in the place of poised life of legitimate enjoyment and legitimate renunciation and a sense of Ānanda as the substratum of life and a reliance on God as the principle of bliss and love and grace. The seeds of such developments were already germinating in the Indian consciousness even before the time of Buddha. Buddha restored the balance in a wonderful way but there was a rush to the other extreme and hence there was need for another restoration of the balance. Such a spiral ascent of the higher life by a series of uprushes and restorations of balanced life is a phenomenon witnessed everywhere in the history of human thought and has been an inevitable intellectual phenomenon in India also. It is in this truth that we must find the real explanation for the blossoming of many systems of thought in the post-Śankara ages. The time for controversial demolitions of rival schools in philosophical tournaments has gone away for ever. The present era is one of search for a new synthesis summing up and including and transcending the previous summations and system-creations.

The Adwaitic concept of Brahma as Sachchidānanda is refracted by the prism of world-relatedness into the concept of Īśwara and Trimūrtis. Just as Brahma in relation to the world is Īśwara, even so Īśwara—though He is Śuddhasattwa—becomes Brahmā and Viṣṇu and Śiva in relation to the three Guṇas (Rajas and Sattva and Tamas) of Prakṛti. This does not mean that there is any concept of higher or lower among them because they are only the presiding deities (who are really one and the same Being in three forms and functions) in respect of the three Guṇas. Each of them has His Śakti, viz., Saraswatī, Lakṣmī and Umā.

To these concepts the Viśiṣṭādwaita (Vaiṣṇava) systems of thought add another rich concept. God has five

manifestations—Para, Vyūha, Vibhāva, Antaryāmī and Archā. Para is the supreme aspect of God. Vyūha refers to the four aspects in relation to the world-order—Vāsudeva, Sankarṣana, Pradyumna and Aniruddha. These conform in a measure to Īśwara and Trimūrtis. Vibhāva refers to the Avatāras or incarnations. Antaryāmī is the divine being immanent in the heart of every living being. Archā is the image of God worshipped in temples.

In the brief subjoined summary of the Hindu systems of religious thought from the time of Gauḍapāda and Śankara to the time of Ramakrishna-Paramahamsa and Swami Vivekananda my aim is not to expound them in detail (a task which I have done elsewhere) but to indicate briefly and rapidly the evolution of Hindu religious thought after the period of the Vedic seers and the period of the Darśana. I have essayed to do this task so that I may use it and the brief exposition of modern western philosophic thought as the scaffodding for a new synthesis in the light of the all-inclusive and the all-illuminating concept of Śakti.

It is a strange but desirable fact that in the Upaniṣads we find Adwaitic and Viśiṣṭādwaitic and Dwaitic trends and hence all these schools claimed to elucidate the Upaniṣads and took their stand on them. We find the same fact in the *Brahma-Sūtras* of Bādarāyaṇa and in the *Bhagavadgītā*. In the *Brahma-Sūtras* Jaimini appears as an Adwaitic thinker with a bias towards theism but his *Pūrva Mīmāṃsā-Sūtras* do not refer to Brahma or God and exalt only the law of Karma. In Kumārila Bhaṭṭa and Prabhākar who carried forward the Jaiminian tradition and teaching each in his own way, there is a natural attempt to accept Adwaita Vāda and limit its scope to those who have attained purity of mind (Chittaśuddhi) by Karma. Bhartṛprapañcha and Brahmadutta stressed the Adwaita teaching to the extent of merger of the soul in Brahma and said that the highest liberation by such merger is achieved by the conjoint action of Karma and Jñāna. The soul emanates from Brahma and is hence separate and finally merges in Brahma. Bhāskara, who lived after Śankara, stressed such Bheda-Abheda-Vāda. Maṇḍana Miśra who is said to have been defeated in argument by Śrī Śankara and to have become a Sannyāsī named Sureśwarāchārya and a disciple of Śrī Śankara, has got a leaning and partiality to Karma to the extent of linking some form of it with Jñāna as leading to Mokṣa (liberation). The more correct view seems to me that of the non-identity of Maṇḍana and Sureśwara.

It is in such historic setting that we must view Śrī Śankara's Guru's Guru Gauḍapāda and Śrī Śankara's Guru Govinda Bhagavatpāda. I shall discuss Gauḍapāda and Śrī Śankara *in extenso* presently. It was Śankara's glory that he evolved a system of thought which gave a place to Karma and realism and pluralism without surrendering the supreme truth of Jñāna and unity and monism. By saying that Ajñāna is Bhāva Rūpa and by his doctrine of the Vyāvahārika Satya (phenomenal reality of the universe) and by his doctrine of Anirvachanīya Khyāti he steered clear of many philosophic difficulties. According to him the universe is Mithyā or Tuchchha only in the sense of being Anirvachanīya. He affirmed that Jñāna alone can lead to Mokṣa but conceded

that Jñana can arise only after the attainment of Chitta-Śuddhi by Niṣkāma-Karma and of Chitta-Ekāgratā (concentration) by Dhyāna Nididhyāsana. Śrī Śankara further concedes that a Jīvanmukta may even after the attainment of Jñana continue to work for the illumination and uplift of others—a truth which his own life proved as much as his teaching.

In post-Śankara Adwaita some cleavages of doctrine arose. Vāchaspati held in his *Bhāmatī* (a commentary on Śankara's Bhāṣya on *Brahma-Sūtras*) that Avidyā or Ajñana has its locus in the Jīva (individual soul) and has Brahma as its Viṣaya (object). The Vivaraṇakāra who wrote a commentary on *Pañchapādikā* which is a commentary on Śankara's Bhāṣya says that Māyā has Āśraya (locus) in Brahma while Avidyā has Āśraya (locus) in the Jīva.

(*To be continued*)

Grace in Dwaita Vedanta

By P. S. Venkatasubbarao, M. A.

"If everything is not under His control, why are we not eternally happy?"* Thus Śrī Madhva argues his case in the simplest manner for Theism; and the soul of Theism is Grace. From the crudest forms of religion to its finest shades we see this belief in His grace. It is the natural outcome of the limitations of man. All his intelligence and efforts do not make him happy always as he desires to be and his failures and disappointments open his eyes to the existence of a power in whom vests the privilege of disposing what he may propose. The Monist emphasizes Jñāna as the sole means for attaining Mokṣa. Even he does not dispense with Grace. The great Śankara Bhagavatpāda writes:—

ईश्वरप्रसादात् संसिद्धस्य कस्यचिदेव आविर्भवति न स्वभावतः सर्वेषां जन्तूनाम् । (ईश्वरसमानधर्मत्वम्)

(Brahma-Sūtra III. 2. 5)

While the Dwaitī swears by God's grace resulting from Knowledge as the supreme factor for Mokṣa the Adwaitī reverses the order and holds that exhaustion of Prārabdha Karma and grace which is useful for Adwaita Sākṣātkāra are not in themselves competent to achieve Mokṣa which according to him is the result of knowledge alone*.

Now, what is the basis for this doctrine of Grace ? Clearly it is the difference that obtains between the Jīva and the Paramātmā. God is Sarvasvatantra (independent in every wise), Sarvajña (omniscient), Sarvaśakta (omnipotent); while the Jiva is Paratantra (dependent), Alpajña (having limited knowledge) and Aśakta (powerless). If this disparity between the two categories should have any significance the difference between them must be real and ultimate†. There

* यदि नाम न तस्य वशे सकलं कथमेव तु नित्यसुखं न भवेत् । (Dwādaśa-Stotra, III. 5)

* प्रारब्धक्षयमात्रम् अपेक्षणीयं कैवल्यसंपत्यर्थम् इति प्रतिपादनेन ईश्वरापेक्षाया वक्तुम् अशक्यत्वाद् भक्तिजन्येश्वरप्रसादस्यापि तत्साक्षात्कारस्वरूपे एव उपयोगस्य बोधितत्वात् ।

(*Adwaita-Siddhi*, p. 892)

† सकलजीवजडात्मकात् प्रपञ्चात् परमार्थत एव अत्यन्तभिन्नम् ।

(Jayatīrtha: *Māyāvāda-Khaṇḍana*)

can be no compromise or concessions in this matter. The dialectics on Difference (भेद) is an age-long controversy riddled with hits and criticisms and defences on both sides. But granting the category of difference and its epistemology, it may be said that in the range of theistic schools it is Śrī Madhvāchārya that has worked out the concept of Difference in all its logical aspects and the corollaries ensuing therefrom cannot but be what they are in Dwaita Siddhānta. We could spare ourselves the lack of sympathy and appreciation* for this system of philosophy, if we grasp firmly the fact that Difference is the bed-rock of the system which when logically treated cannot but yield the Prameyas that we see in Dwaita-siddhānta.

No doubt, earlier than Madhva, Rāmānuja maintained that the Jīva and the Paramātmā are different entities and that the difference between them is also real. But, while Rāmānuja admitted plurality of Jīvas, he regarded them all as equal. He could not see any "qualitative gradation of properties of Jñānānanda, character and inclination" among them.† On the other hand, Madhva thought that it is not reasonable to recognize Difference as ultimate and stop short at plurality alone. Absolute equality between any two phenomena, as we see in this world, is an impossibility; even if we grant it such likeness is well nigh identity. So the Āchārya introduced into the concept of difference Tāratamya to make it logical and complete. This Tāratamya is the key to an understanding of Dwaita Prameyas. Without it according to the Dwaitis, difference has no meaning at all. It is true to life and persists even in Mokṣa.

The Rāmānujites and the Monists have criticized this Tāratamya doctrine; but Śrī Madhva has defended it as ably as it has been attacked. It is shown that this Tāratamya is no bar for a full measure of bliss in Mokṣa according to the individual Swarūpayogyatā of the Jīva. If one Jīva does not have as much bliss as another who has more of it, it is because, says Madhva, that he cannot have more. Several unequal vessels can all be filled up *fully* with water though the quantity of water in each may differ; at the same time each is full. Such quantitative differences do not entail any discord among the Jīvas because it is only Doṣas* that are responsible for jealousy etc. and not inequality by itself and there is no scope for such base passions in Mokṣa. Also, asks Madhva, what is the guarantee that among equals there could be no hatred or jealousy? On the other hand, it is only by a right recognition of his Swarūpayogyatā and his *legitimate Pāratantrya* to his superiors and God that

* See in this connection Prof. Hiriyanna's remarks: "The recognition of the last two classes of souls is a peculiar feature of the doctrine, and shows that Madhva does not subscribe to the idea of universal redemption, admitted by many among Indian thinkers. This is rather a *strange conclusion* to reach for a doctrine which is so thoroughly theistic and we shall see places so much reliance on Divine Grace. It not only means that the element of Evil will ever persist in the universe but also restricts the scope of human freedom and the power of Divine Grace (Essentials of Indian Philosophy, p. 192).

† भिन्ना जीवगणा हरेरनुचरा नीचोच्चभावं गताः ।

* दोषा एवात्र कारणम् । यदि निर्दोषता तत्र किमाधिक्येन दुष्यते । (*Anuvyākhyāna*, III: p. 47)

the Jiva derives his happiness. It is but logical, holds Madhva that reward should be in proportion to the efforts of the Jīva.* Equal bliss among all Jivas irrespective of their Sādhanas and Swarūpa-yogyatā would appear to land God in Vaiṣamya (Partiality). A democratic dispensation of bliss for all in an equal measure without reference to justice, the Jiva's desert and his Sādhana, however attractive it may be to sentimental people, has no charm for Madhva who conceives God as a mighty monarch, an absolute independent category by himself, whose grace will only be for those that deserve it on the merits of each case.

The classification of Jivas as, Mukti-yogyas, Nityasaṃsārīs and Tamo-yogyas in Dwaita, which is the bug-bear of the system, is a natural corollary of Taratama-vyāpta Bheda. It is based on the Sānkhya doctrine of Triguṇas, Sattva, Rajas and Tamas. In the world of difference, comprising as it does all shades of Bheda†, there is no arbitrariness or illogicality in the classification. "If Nityasūris are there, why not Nityanārakis. If God can and ought to reward the good, he can and ought equally to punish the guilty. The mere duration of either reward or punishment can make no change in the character or conception of God; for such duration depends on the merit or guilt of man's inherent capacity for reform or persistence in evil."‡ The God of the Dwaitī is not a mere merciful God but also a just God. Mercy without justice would only be madness and reduce the universe to a chaos. If it be argued that God has the power to change the Swabhāva of the Jīva and in so far as he does not do it he may be considered as a cruel despot, the Dwaitī says that according to the Śrutis He is a Satyasankalpa and would not do so to suit each individual whim and fancy. In regard to any charge of cruelty or partiality against God on the ground that even the beginningless Karma of the Jīva according to which God is supposed to reward or punish is again dependent on God himself Śrī Madhva says that such cruelty or partiality is no fault. Only that partiality is a defect which upsets a moral order. In fact, to control a dispensation on the basis of right and wrong is never a defect but a virtue*. One need not despair either, on account of a possibility of eternally wicked souls. To earn Eternal Hell is as difficult as to earn Eternal Heaven; and if in a universe of countless souls there are some who are wicked beyond redemption why should it disturb our peace of mind? Surely, he who feels sore about it is not such a wicked soul and a soul which is wicked will not feel sore about it. How can God help it if a Satan would be nothing but a Satan only.

* युक्तं च साधनाधिक्यात् साध्याधिक्यं सुरादिषु ।
नाधिक्यं यदि साध्ये स्यात्प्रयत्नः साधने कुतः ॥
(*Anuvyākhyāna*, III. p. 45-46)

† भिन्नाश्च भिन्नधर्माश्च निखिलाः पदार्थाः ।

‡ Prof. K. Sundararama Iyer: *The doctrine of Eternal Hall in India in* The Vedānta, p. 197.

* यदि कर्मसत्तापि तदधीना, तर्हि तदपेक्षानामनपेक्षैवार्थाद्भवति । तथा च पुनर्वैषम्यापातः स्यात् । तथा च दोषत्वम् इति चेन्न । स्वाधीनकर्मसापेक्षया फलदानरूपवैषम्यादेरीश्वरेऽदोषतयैव श्रुतौ उपलभ्यमानत्वाद् इति भावः; एवं तर्हि कर्मसापेक्षापि निष्फला; तदभावेऽपि दोषाभावसंभवाद् इति चेत् मैवं कर्मानपेक्षत्वे वेदाप्रामाण्यप्रसङ्गात् । (*Tattvaprakāśikā*)

विषमत्वं तु दोषाय शुभाशुभविपर्यये ।
शुभाशुभनियन्तृत्वं न दोषो गुण एव सः ॥

Grace is the most important factor for Mokṣa. As for the Jīva he can render himself eligible for it through Bhakti and Jñāna but has no right to claim it. It is God that binds and only He who binds can release*. All the wealth of his learning, intelligence etc. do not by themselves give him Mokṣa. † His knowledge and other Sādhanas please the Lord and when He is pleased He grants him release. With regard to statements on Mokṣa which seem to conflict with one another‡, some saying that Grace alone confers Mokṣa and others that Knowledge only gives it, it is to be understood that they are not opposed to each other but only complementary. The Jīva must work hard in accordance with his capacity and hence the need for Jñāna and Bhakti; and God as a result confers this Mokṣa of his own accord. It may be questioned how Grace has anything to do with Mokṣa, as Mukti is according to Madhva "नैजसुखानुभूतिः". When ignorance disappears, the Jīva enjoys his own bliss. In reply to this objection the Dwaitī says that the chief obstacle to such realization of his own Ananda is the power of God. The bondage of the Jīva is not due to his ignorance alone. The will of the Lord is there.

स्यादेतदेव यदि अज्ञानमात्रनिबन्धनोऽयं बन्धो जीवस्य स्यात्। न चैवम्। श्रुतिस्मृतिपुराणेषु परमेश्वरेच्छानिमित्तत्वावगमात्। अद्वैतिनाम् अविद्याधीनजीवब्रह्मविभागवत्, तार्किकादीनां च गुणत्वाधीनद्रव्यत्ववत्, अनादेरपि ईश्वराधीनत्वोपपत्तेः। ततो मोक्षज्ञानात् कथं पृथगानन्दादिदानम्। उच्यते। परमेश्वरशक्तिरेव जीवस्वरूपावरणं मुख्यम्। अविद्या तु निमित्तमात्रम्।

(Jayatīrtha: *Sudhā*, p. 20)

The height to which the power of God and His Grace is exalted in the Theism of Madhva is shown in the following statement:—

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च।
यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया॥

It is no wonder then, that the Dwaitī places all the emphasis he can on the grace of God. If the absolutist defends his system against all criticisms by the reply 'न ह्यद्वैते चोद्यमस्ति नापि तस्य तदुत्तरम्' the Dwaitī can also defend himself equally well by saying "तेन विना तृणमपि न चलति". If in Adwaita Māyā explains all the bewildering phenomena of the Universe, in Dwaita Īśwaretchhā is the omnibus solution for all its supposed absurdities.

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* बन्धको भवपाशेन भवपाशाच्च मोचकः।
Says Śankara too in B. S. III. 2-5
ईश्वराद् हेतोः अस्य बन्धमोक्षौ भवतः।

† नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम्॥
(*Kaṭhopaniṣad*)

‡ (a) यस्य प्रसादात् परमार्तिरूपाद् अस्मात् संसारात् मुच्यते नापरेण।
(b) तमेवं विद्वान् अमृत इह भवति। नान्यः पन्था विद्यते अयनाय।

True Knowledge

By R. Krishnaswami Aiyar, M. A., B. L.

1. IGNORANCE THE CAUSE OF BONDAGE

It has been stated before that the gift of knowledge is the highest of all gifts and that that knowledge is the remedy which will eradicate all sorrow and misery. We shall now consider a little the nature of that knowledge. Generally speaking, knowledge can be defined as that which dispels ignorance. But the number of things in the world of which we are ignorant is limitless. There are many newspapers published daily with the professed object of telling us of things and events of which we do not know before. Do we call such literature "knowledge" by reason of the fact that they tell us what we do not know? Strictly speaking, they also are "knowledge" as they do dispel our ignorance in certain matters. But we are not really concerned with such ignorance or with such knowledge. The wise man will seek only such knowledge as is competent to free him from that sort of ignorance which is really injurious to him. We do not ordinarily lose anything by being ignorant of the many things of which we are said to be enlightened by the newspapers. Nor do we as a matter of fact see that those who get their ignorance of those things dispelled by the study of the newspapers are in any way specially benifitted more than others. We must therefore bear in mind only that kind of ignorance which is really harmful to us and by the removal of which alone we will be freed from sorrow and pain and can get happiness. Such ignorance is ignorance concerning our Self. It is this ignorance that is called Avidyā. It is this Avidyā that is the cause of all misery. Till we get rid of it, there can be no absolute freedom from misery.

It is said that the ignorance of the Self is itself a very great sin and that it is the root cause of all other sins.

योऽन्यथा सन्तमात्मानमन्यथा प्रतिपद्यते ।
किं तेन न कृतं पापं चौरेणात्मापहारिणा ॥

"He who thinks of the Self as other that what It really is is verily a thief who steals even himself; and what sin is there which he has not perpetrated?"

The stanza says "when a person is prepared to steal even himself, is there any sin which he has not perpetrated?" Theft may be roughly defined as removing an article from one place to another where the owner does not want it to be. The three inherent characteristics of the Self, Existence, Consciousness and Bliss, are its property. To take them from the Self and ascribe them to the body etc. which are non-Self and even to think of the latter as the Self itself is certainly theft; and why need we doubt the applicability of the apithet "the thief of the Self" to one who is prepared to do such things? If you catch a thief and ask him if he stole, he will certainly deny it and incur the sin of falsehood also. If he knows that somebody else is likely to find him out, he will get angry with him and this will develop into hatred and he will be prepared to injure that somebody even to the extent of murdering him if necessary. If therefore an opening is made for the thieving

tendency, the other sins also easily follow in its wake. Similarly if there is thieving of the Self, that is, if there is ignorance of the Self, all kinds of bondage immediately follow. The great Master has in a stanza of his *Vivekachūḍāmaṇi* described in detail how this Avidyā is the seed of all kinds of evil.

बीजं संसृतिभूमिजस्य तु तमो देहात्मधीरङ्कुरो
रागः पल्लवमम्बु कर्म तु वपुः स्कन्धोऽसवः शाखिकाः ।
अग्राणीन्द्रियसंहतिश्च विषयाः पुष्पाणि दुःखं फलं
नानाकर्मसमुद्भवं बहुविधं भोक्तात्र जीवः खगः ॥

The phenomenal life of bondage is described in this stanza as a tree. The seed of that tree, from which it takes its root and grows, is Darkness, that is, Ignorance. Though Ignorance is thus said to be the cause of bondage, Ignorance itself is not traced from any other cause and it therefore must be considered as beginningless. If we embark on the enquiry as to when the ever existing and ever free and ever conscious Self became related to Ignorance, the answer that we get from the standpoint of absolute truth is that there has been and is no such relation at any time, past, present or future. From the standpoint of relative truth of ordinary practical life when we postulate Ignorance of the Self, even then we cannot possibly say that Ignorance attached itself to the Self at any particular moment of time for the first time. We can probably say of the knowledge of a person about a particular object that it dates from such and such a date but we can never give a date for the beginning of the ignorance which preceded that knowledge. This does not mean any confession of *our* inability to mention it but ignorance is by its very nature without beginning. If we see a jar, we can say that the knowledge of the jar came into being just now. When did the ignorance of this jar begin to attach itself to us? This is a question which is on the face of it absurd. That is, we can only characterize that ignorance as beginningless. Similarly there can have been no point of time when the Primal Ignorance had its origin. It will certainly however have its end on the dawn of knowledge.

The logicians and some other thinkers do not accept Ignorance as the cause of bondage but say that the cause of bondage is the mistaken identification of the Self with the body etc. which are non-Self. If we only consider what is the cause of that mistaken identification, we can easily see that it is due to the Ignorance of the Self as He really is. If we know the true nature of a thing, there can possibly arise no mistaken conception of it. The cause therefore of any mistaken conception as regards a particular thing is only the ignorance of its true nature. Similarly, as regards the mistaken conceptions about the Self, the root cause can only be the ignorance of its true nature.

2. THE TREE OF PHENOMENAL LIFE

From this seed of ignorance springs forth the sprout, the sense of *I* in the body. Ordinarily, the embodiment is considered as threefold, the gross, the subtle and the causal—But as the causal ignorance has been considered as the seed, the 'body' referred to in this context can be only the gross and the subtle. If the sense of *I* is entertained in either of these encasements, the Self begins to think that whatever seems good to them is also good for himself. It then begins to want

that object that is, Desire ensues. It begins also to think that whatever seems bad for them is bad for himself also. It then begins to shun that object, that is, Hate ensues. Thus Desire and Hate may be said to be the two tender leaves which come out of the sprout. But as Hate is really generated when an impediment is placed in the way of satisfying Desire, it may not be necessary to classify Hate as distinct from Desire. That is why in this stanza Desire alone is mentioned as the tender leaf. A plant to enable it to grow and even to prevent it from withering does require to be watered. This tree of bondage depends upon the water of Karma, Action. If the activities are reduced, the tree of bondage will tend to fade and, if all activities are eradicated, the tree will wither and die. Similarly, if the activities are increased, the tree of knowledge will grow and grow to greater dimensions. In the stage in which we are at present, there is certainly no dearth of activities. We need not have the least apprehension that the tree of bondage is likely to wither away for want of proper watering. On the other hand, it is ever expanding in all its freshness. Our physical body may be taken to be the trunk of that tree. As we feel that the entire universe of phenomenal life is centred round us and that all the objects found there are intended for our upkeep and nourishment, our body may well be compared to the middle portion of the tree. The life currents which work up and down and across and in all directions within the body may be compared to the branches of a tree. The sense organs situated as they are on the borders of the body may be compared to the tips of the branches; and, as flowers generally make their appearance only at the outermost ends of the branches, the objects which are related to the corresponding sense organs are described as the flowers of the tree of bondage. The fruit is but misery.

3. OBJECTIVE PLEASURE IS REALLY MISERY

It may be asked, how can misery alone be described as the fruit when as a matter of fact both happiness and misery are experienced as the fruits of the tree of bondage? The question is certainly a reasonable one for happiness and misery are both found in phenomenal life. But there must be some stronger reason which weighed with the Master when he said that misery alone was the fruit. We must consider deeply as to his purpose in doing so. If we do so, we will easily realize that he did not like to give the name of happiness to the happiness obtained by contact with objects of the senses and that he classed that happiness also in the category of misery. Happiness had through sensual objects is really no happiness. Nor is the happiness then experienced really the result of contact with those objects. The mind when it entertains the desire to get an object becomes agitated and this agitation is removed when the object is obtained. That is, the mind becomes serene when desire ceases to agitate it. In the serene mind, the bliss inherent in the Self easily reflects Itself. Without realizing that the happiness is really a reflection of the Self, we mistakenly think that it is due to contact with the sensual object. It is really only the inherent bliss of the Self realized on the cessation of the

disturbing factor Desire. The happiness obtained on the cessation of Desire is ever the same. Whatever may have been the varieties of Desire that preceded it, the bliss had on the cessation of Desire is the same. If a man is affected by some disease, you may ask him "what is the disease you are suffering from?" When he has recovered from the disease and regained his normal health, nobody can ask him "what is the health you are now having?" The reason is, though diseases may be many and various, health is ever one and the same. There is *no* difference between the health of a person who has recovered from a disease and the health of a person who has not been affected at all by the disease. If we want to make a difference, we must even say that the health of the person who has not been affected by the disease is decidedly far superior to the health of the person who was affected by it and has now recovered from it. Similarly, the happiness of a person who has his mind disturbed by desire, then obtains the object desired and thereby has that desire extinguished and the happiness of the person whose mind is not disturbed at all by that desire must really be equal. If any difference can be postulated between them, it must be said that the happiness of the person who has not been affected at all by the desire is certainly superior to the other.

The number of objects in the universe is limitless. If a particular object is obtained, the desire for that object may cease to be but there can be no cessation of the desire for other objects. The happiness therefore felt on the obtaining of an object is necessarily momentary and cannot be a lasting one. No doubt it may be said that, if one secures to himself all the possible objects of desire in the entire universe, he can have no more desire to disturb his mind and can have therefore lasting happiness. But this is an impossible task. The Śāstra therefore says that, is one really wants to have lasting happiness, he must desist from wandering about in quest of objects, give up desire for those objects and learn to taste the joy of the Self and that there is no other alternative. For the same reasons as stated above, it will be seen that even the sensual happiness is nothing but a reflection of the inherent bliss of the Self. Without realizing this fact, we think that the objects themselves are the cause of happiness, we begin to long for them, we try hard to satisfy that longing and, if we happen to get those objects we take the further trouble of safeguarding them. Further, whenever a particular desire is satisfied, the desire does not really cease to be but grows more intense so that we long to have more such objects and the result is that our activities in pursuit of those objects are multiplied. The mind therefore does not really get the peace of satisfaction but gets more and more disturbed by further desires. These objects and the happiness obtained through them are, as a matter of fact, hindrances in the way of making efforts for the realization of the supreme bliss. Considering the matter therefore from all aspects, the happiness that seems to result from the contact with the objects of the senses has to be viewed really as falling within the category of misery. The Lord has therefore pointed out in His *Gītā*:—

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः॥ (V.22)

"All enjoyments had through the contact of the senses with their objects lead only to misery as they have a beginning and an end. The wise man therefore does not revel in them." It is in this view that the Master has included the sensual happiness in the category of misery and has said that misery is the

fruit of the tree of bondage.

If we want to know how deep-rooted our ignorance is, we have only to consider the fact of the illusion of happiness we are all having in the pleasures of phenomenal life. An old gentleman of the Āndhra country who had well mastered the Vedas once visited the Mysore State. He had lost most of his teeth. But as he had heard that the betel leaves of Mysore were very tender and tasty he wanted to taste them. He put a few leaves and some small areca-nut slicings into his mouth and began to chew them. But as the latter were a little tough to chew, his gums began to bleed and his lips were stained with the blood. A friend who saw this said, "The method of chewing betel evidently in vogue in your part of the country is really very commendable. However carefully we may prepare the betel, our lips do not get the redness of yours." The old man who did not see that this was spoken in jest took it really as a compliment to himself and was much pleased, so much so that he went on chewing with more zest. The result was that the gums got so far hurt as to make him forego the night meal. This gentleman not only did not realize that the redness of the lips was due to the blood coming out of his own gums but thought it due to the chewing of betel and found even happiness in it without minding the pain. What is the reason? The same is the case of those who think that happiness results from contact with sense objects.

A mango tree will yield only mango fruits. Similarly, every other tree will yield only fruits of a particular variety. But this tree of bondage is quite unique in this respect. As the actions in which the individuals engage themselves are various, the fruits thereof also have to be various. Who can possibly catalogue the varieties in the fruits of the actions done by them from the four-faced Brahmā down to the tiniest plant? Which is the Bird who tastes these fruits? The Master says that it is but the Jīva, the Individual Soul.

4. ERADICATE IGNORANCE

If we now carefully scan the meaning of the stanza explained above, it will be seen that Ignorance alone is the cause of bondage. If we want to cut and fell the tree of bondage and secure for ourselves immunity from all misery for ever, we must cut at its primary root of ignorance. And ignorance can be eradicated only by its opposite, the Knowledge of the Self. There is no other alternative. Please consider the magnitude of devotion that we must have towards a Guru who imparts to us such a knowledge. Do not think that everything is knowledge and do not study all and sundry books. Do not believe either what all you come across. If we are ignorant about worldly matters, there is not much danger to us. As long as the ignorance of the Self inheres in us, we cannot really escape from any danger. We want to know this and we want to know that; and we begin to read whatever book appears in print. It has become impossible for us to refrain from reading the newspapers. I have heard that the editor of a newspaper once lacked news for filling up all the pages of the paper and there was no matter for about half a column. He at once asked the printer to fill it up with the graphic and detailed story, improvised for the occasion, of the unfortunate tragedy of a boy drowned in a tank in a particular town. There was still some space left. He filled it up with the note "The above was published on information supplied to us but on later enquiry we are glad to inform our readers that the information is not true." It is in reading such news that our lives are wasted. Nīlakaṇṭha

Dikshitar has well described how people spend their time aimlessly. How do the people of the Anga country live? What are the residents of the Vanga country doing ? It is in such enquiries and studies that we spend our time. We do not care to ascertain the nature of the city of Yama, the God of Death to which we are all bound to go at some time or other, sooner or later, and we do not have even the slightest desire to know about it.

वङ्गाः कथमङ्गाः कथमित्यनुयुङ्क्ते वृथा देशान् ।
कीदृक् कृतान्तपुरमिति कोऽपि न जिज्ञासते लोकः ॥

If a man realizes what jail life is, he will hesitate to steal and will be afraid. Similarly if we acquaint ourselves with the Śāstras which tell us of virtue and vice and their results and with the Śāstras that impart to us the knowledge leading to the supreme bliss, we shall be immensely benefited. To obtain proper knowledge of the same, we must seek a Guru and surrender ourselves to him.

Jnanayoga and Bhaktiyoga

By Harishchandra Joshi, B. A.

To realize the true nature of self and its oneness with God one has to meditate with an attitude of apathy towards mundane illusions. That attitude only comes when we begin to feel that without knowing our own Self it is futile to know others. Only when we are thus taken away from stray activities, we can concentrate our mind upon one particular thing. This is the starting point of our joyous flight towards Brahma.

But not very far from the starting point we have to face two by-paths both leading to the same destination. These are Jñāna and Bhakti. The question here arises, which of these two should be followed. There can, however, be no two opinions about the efficacy of both the paths leading to Brahma ultimately, still each has got its own charms and facilities. In India we come across striking examples of both types of Brahmajñānīs.

Bhakti, it seems, in the end merges in Jñāna which is the true knowledge itself. But that in no way lessens its importance. What Bhakti begets in its last stage is the true Revelation which in its turn is the *summum bonum* of Jñāna. What we are required to do is to draw a line of demarcation between Jñāna simple and Jñāna complex (true Revelation); and that is all. Thus the greatness of both the paths is undeniable. But it ought to be made explicit that Jñānayoga at the outset is far more difficult than Bhaktiyoga for a man of ordinary calibre, knowledge and faith although afterwards the Lord endows his devotee with Buddhiyoga by which his access to Him is facilitated (ददामि बुद्धियोगं तं येन मामुपयान्ति ते). Moreover, the Brahma of Jñānayogīs, being attributeless and of an uncertified nature is a headache to a common man. So for such people the utility of Bhaktiyoga is evident. Not only this, but the realization of that Brahma also implies the study of the Upaniṣads, the Vedāntasūtras, etc. which is forbidden to Śūdras and women by our seers, though

exceptions are certainly there. But for a devotee of any of the above-mentioned category, the Lord has opened the gate of Supreme Bliss by saying:—

"Arjuna, women, Vaiśyas (members of the trading and agriculturist class), Śūdras (those belonging to the labouring and artisan classes), as well as those of vile birth (such as the pariah), whoever they may be, taking refuge in Me they too attain the supreme goal." (*Gītā* IX. 32)

Now we come to the subject-matter of these Yogas. Jñānayoga implies the meditation of Nirguṇa (attributeless) Brahma, whereas Bhaktiyoga, the adoration of Saguṇa (with attributes) Brahma. The former takes inspiration from His super-mundane nature while the latter from mundane-cum-supermundane one. In the former He is not a Doer, in the latter He is. But what is essential in both the undertakings is the existence of Faith and non-existence of ambiguity, regarding His Omnipresence, Omnipotence and Omniscience, for the Lord warns in the Gītā that "He, who lacks discrimination, is devoid of faith, and is possessed by doubt, is lost to the spiritual path." (*Gītā* IV. 40)

So unwavering faith must be our guide on our way out of the dark. So doing we will find the Lord and He will embrace us despite the divergent ways we pursue to attain Him.

Last but not the least the problem for us is to decide the place of Karma in Jñana and Bhakti. It so appears that Karma is inherent in each of these two, being of special importance to the latter. As a matter of fact Karmayoga blends the above paths into one. The Lord has often established the desirability of Karma for the attainment of the Highest End. For He says:—

"The sinless Yogī thus, uniting his self constantly with God, easily enjoys the eternal bliss of oneness with Brahma." (*Gītā* VI. 28)

But the guiding motif while performing Karma should be (लोकसंग्रह). After all the lives of Saints are for the good of others and for it they perform actions. The greatest service to the Lord can be done by putting His innumerable ignorant children on the right path. All the Karma so done must be dedicated to the Lord. He has given plain instruction in this respect which is not very arduous to follow—

"Arjuna, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you bestow as a gift, whatever you do by way of penance, offer it all to Me." (*Gītā* IX. 27)

And in the *Bhāgavata* we also find:—

"Whatever I do through body, speech, mind, senses, intellect and soul as well as under the force of inheritory nature I offer all that to the Supreme Lord Nārāyaṇa."

In the end it will suffice to say that all the divergent paths of attaining God ultimately lead to the Supreme Bliss—the final Abode, just as the running rivulets the streams and the rivers lead to the ocean—their one Refuge.